2: Teichman G-5 [illegible] 1921 AF13 Northwest China AF13

175 721 settled down towards the end of 1917 in possession of the Southerners. Shensi then became the principal scene of conflict between the Northern and Southern Armies, and during 1918 and 1919 the Province suffered terribly at the hands of the rival forces, in most cases indistinguishable from the brigand hordes. Towns and villages were again pillaged and burnt, and the countryside laid waste. The Military Governor, who *more sinico* started his career as a Southern revolutionary, but subsequently gravitated towards the reactionary North and became one of the staunchest of the Northern militarists, has survived many vicissitudes and is still in the saddle; but the next two most prominent officials in the Province at the time of our visits, both progressive and enlightened men, have since met with a violent end at the hands of one side or the other.

Kansu has remained peaceful. General Ma An-liang died in the summer of 1918, and is said to have been succeeded, as Head of the Moslems of the North West, by General Ma Fu-hsiang.

249 The remarks about the successful suppression of opium cultivation, which reached its high-water mark in 1916 and 1917, contained in Chapter XI unfortunately no longer hold good. At the time of writing the poppy is again being extensively cultivated in the distant provinces of the interior, notably in Shensi and Szechuan, under the open encouragement of the local officials, who derive their principal revenues from the taxation of the opium produced. In the spring of 1919 the writer travelled for days through districts in Western Szechuan, where the cultivation of opium had previously been completely eradicated, without ever being out of sight of the countless fields of red and white poppy in full bloom; the price of opium was everywhere rapidly falling, and the populations of the out of the way cities were again sodden with the drug. This flagrant violation of the country's treaty engagements is not the fault of the Central Government, who continue to do their best to carry out suppression of production and consumption. But the various semi-independent military chiefs in the distant interior care nothing for the orders of the Peking administration or for China's treaty obligations, and aim only at their own enrichment.

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

palatially lodged in the house of a former provincial governor.

There are at least three roads from Hsihsiang to Hanchung, *via* Yang Hsien, Ch'engku Hsien, and Kulupa respectively. We followed the latter, a three days' march. The path runs up the Muma Ho for some 15 li, where the hills close in on the river and bring the valley to an end, and then runs through the hills and along the river to the village of Matsung T'an, 50 li from Hsihsiang and, owing to a small rapid, the head of navigation for small boats on the Muma Ho, up to this point a placid stream. A little further on the trail leaves the main stream, which here flows down from the south, and turns up a small sandy tributary to the south-west, then turns west through low wooded hills intersected by rice fields, and then runs north-west up a small valley to reach the village of Shaho K'an, 25 li from Matsung T'an. This village lies, as its name implies, in a pleasant region of low sandy hills covered with small woods and intersected by rice fields much resembling Szechuan. For some reason or other it is largely a Mahomedan community with two mosques. In the woods one will often see heaps of old timber, carefully stacked, for the growth of a vegetable fungus called *mu erh* (wood ears), which is a much esteemed delicacy and forms quite an important article of commerce in the Han valley.

The next stage is from Shaho K'an to Kulupa, a distance of 70 li. The path runs up the narrow valley of the stream, occasionally cutting across the low wooded hills, for 30 li to the village of Sunchia P'ing, where the hills open out and encircle a little rice plain. The district of Ch'engku is here entered. The country is a maze of little wooded hills intersected by gullies growing rice, and its chief feature is the sand. The hills are of soft disintegrating sandstone, the stream is a trickle of water in a sandy bed, and the path a firm sand embankment between stream and rice fields. It is evidently an old sandstone plateau cut up into hills and gullies by the action of water, like so much of Szechuan. North of the Ch'inling Shan such a country would be a desert; here with the more abundant rainfall and its resultant vegetation, it is a garden. From Sunchia P'ing the trail continues westwards for a time up the stream, and then, as

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road, here a good cart track, runs across an undulating wheat prairie, dotted with hamlets and walled farms, with the Wei River out of sight on the right hand, and the great barrier of the Ch'inling mountains on the left. Three townships are passed, Yapei, Hengch'u, and Huaiya, the second being of some interest as the home of a famous Sung Dynasty philosopher. The amount of wheat grown on these plains of Central Shensi is very great, especially nowadays since the suppression of opium cultivation. There is no better wheat flour in China than that of Shensi, and it forms the staple food of the population, eaten in the form of bread (*mo*) and macaroni (*kua mien*). With this excellent wheat flour, good mutton, and plenty of game in the mountains, the foreign traveller is well off as regards food. A sound rule for travel in the interior of China is to avoid all tinned foods and rely on native supplies cooked in foreign style; the former only increase one's baggage loads and are quite unnecessary; native food made up in the native style is unappetising to most foreigners as well as being dangerously dirty.

Mei Hsien, a second class district city, is a small place, but like Chouchih is the centre of a rich agricultural region comprising the plain between the Ch'inling Shan and the River Wei. The latter flows a few li to the north of the town. The city has suffered greatly from rebellions and brigandage during recent years.

From Mei Hsien to Fenghsiang Fu is called 110 li, but the road being good and mostly level, the distance can be covered in one long march. The Wei River, in the dry season a thick yellow stream a hundred yards wide and few feet deep, is crossed by a ferry and the road then runs westwards with the river on the left hand and a loess bluff on the right for 35 li to the village of Ts'aichia P'o. At the time of our visit this low-lying land was almost entirely devoted to indigo and dotted with the peculiar-looking brick pits in which the plants are mashed in preparing the dye. This is an old industry revived on account of the scarcity of aniline dyes. The indigo forms a useful rotation crop for the relief of the land exhausted by the everlasting wheat. We saw little else but wheat, cotton, and indigo during our tour of the loess of Central Shensi, growing on

T. T. the uplands, river plains, and irrigated lands respectively.

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immediately above the rock on which the loess rests. The regularity of level and depth of the loess over wide areas, the invariable slope of the loess uplands in the same direction as the rivers and streams, i.e. all draining S.E. and the meeting-line of the light sandy loess and the heavier reddish loess, which can often be traced for miles at the same level, may also be noted in support of a water origin; while lastly there is the fact that the loess has nowhere, except in the extreme west, crossed the Ch'inling Shan, a continuous range, whereas it is piled high on either side of other ranges which are not continuous. These lines are written without access to books of reference of any kind, and it should be understood that they represent merely the impressions of a traveller with no scientific training, who has not the least intention of starting a controversy on the subject of a problem which has probably long been settled by competent scientists. But in spite of the fact that we have often seen loess at a height of 6000 feet or more, it is difficult to believe that it was not deposited there by water.

Yao Chou, now a second class Hsien, is quite a large city for Northern Shensi, and about the most prosperous, or rather least miserable, place we came across in that region. It lies, surrounded by indigo fields, in a narrow valley below the level of the loess uplands. We were here joined by a *Lien* (company) of infantry, since the north of Shensi is, at the time of writing, so overrun with brigands, well armed and organized in bands many hundreds strong, that it would have been impossible for a party of Chinese officials to tour those districts with a smaller escort. Curiously enough, owing to the extraordinary change which has occurred in the position of the foreigner in the interior of China since the Revolution of 1911, while no Chinese but brigands, soldiers, or the poorest of coolies can travel on the roads of Northern Shensi without great danger to property and life, a missionary or other foreigner can circulate where he pleases with comparatively little danger of being attacked. We had so far been accompanied by a small mounted escort of a dozen men or so; for though the mountainous districts of Southern and Central Shensi through which we had passed harbour plenty of brigands, these are mostly local robbers who plunder isolated travellers

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PLATE XIX

491

STONE CAUSEWAY ACROSS LOESS RIFT, E. SHENSI

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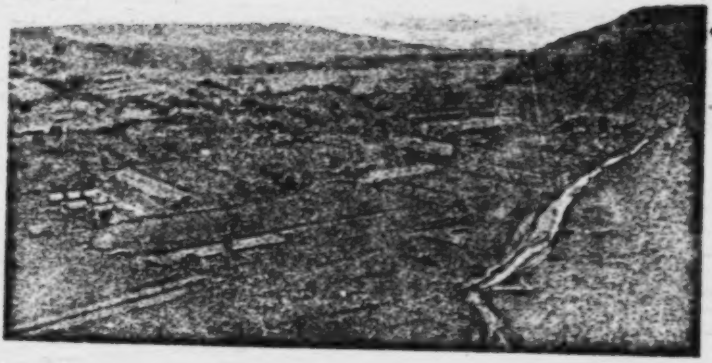

INDIGO FIELDS IN IRRIGATED LOESS VALLEY NEAR HANCH'ENG

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being the most isolated post occupied by the mission; Ninghsia is probably the worst off in this respect; but in any of them years may go by without the resident missionary seeing a strange European face. The Catholics are strong in the neighbourhood, having a large establishment with a bishop at a village called Chenchia Chuang, 20 li to the west.

The Liangchou neighbourhood used to be famous for its poppies, the opium being considered the best native drug produced in China. The success of China's measures for the suppression of poppy cultivation has been one of the most striking events in her recent history. In 1907 the policy of total suppression within ten years was adopted amidst general scepticism on the part of most foreigners and many Chinese. It was generally felt that this policy would be but another instance of the maxim *Yu Ming Wu Shih* (Theory but not Practice), so deeply engrained in Chinese official life. The ten years have now elapsed, and though cultivation may not be completely extinct in wild mountain districts and amongst the semi-independent tribes of the west and south-west, yet one may travel for months through the plains and valleys of provinces such as Szechuan, Shensi, and Kansu, where most of the native opium consumed in North China used to be produced, and never see a single poppy plant. Conclusive evidence of the success of the suppressive measures is to be found in the fact that in the former poppy-growing areas of Shensi and Kansu, where opium could be bought locally ten years ago for 100 cash an ounce, the price has now risen to about 12,000 cash an ounce. Further the success which has been attained, has been accomplished in face of great obstacles, such as the revolution, after which there was a general recrudescence of cultivation, and the subsequent rebellions; in every case where there was a general collapse of local government and law and order the people immediately returned to their poppy cultivation. Yunnan and Shensi have probably been the worst offenders and the slowest to achieve comparatively complete suppression, owing in the first case to the tribes, and in the second to the brigands. The stimulus exercised by the Treaties with Great Britain of 1907 and 1911, under which the import of Indian opium was to cease if China could succeed in putting her own house in order with regard

3:Cable & French M-5 (1926) 1927
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cultivating a small patch of ground. The women wore their hair in a number of small plaits, Tibetan fashion, but their features were more refined than are the Tibetans, and they impressed us as being most intelligent.

We returned to Kanchow over a road which lay between poppy fields now filled with gaunt, naked, dry poppy heads from which the juice had been extracted. By the roadside, at small tables on which were piles of silver, and scales to weigh it out, sat the buyers of crude opium, and before them squatted groups of farmers haggling and quarrelling over the price of the bowls of thick, brown juice—the tragic harvest of their fields. The two months which we were able to give to Kanchow passed only too rapidly, and as we were planning an extensive missionary journey for the early autumn we were obliged to start again for Suchow. We had only reached the first stage of the journey when our mule Lolly showed signs of illness, and we unwisely called in a village veterinary who assured us there was no cause for alarm, and wrote out a prescription.

Shortly after this noxious draught had been administered, the poor beast lay down in the inn court and died. Molly, who in ordinary circumstances would whinny incessantly if separated from her companion, took one long look at Lolly's dead body, heaved a sigh, and never called for her again.

On August 24th we reached Suchow, and immediately began the necessary preparations for the long journey ahead, in the course of which our aim was to visit every city of Kansu situated beyond the Great Wall.

We were a party of eight, including Elder and Mrs. Liu, and their little boy. In order to carry sufficient supplies we had to purchase a cart of the type peculiar to Kansu, having been made by a village carpenter

3:Cable & French M-5 (1926) 1927
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come too,' was gathering impetus for a more organised attack than any to which the Christian community had hitherto been exposed. Severe financial loss was incurred through the death of mules, horses, sheep and cows, in which live stock the Church funds were invested. One of the most valued Christian leaders was at death's door with rheumatic fever, and hope of his restoration was almost abandoned. He, however, slowly recovered, but when barely convalescent, received news that his two cousins who had but recently left us on a visit to Honan, were murdered by brigands on the road. A few weeks later came a letter, telling of a robber-band attack on his home, and the capture of the head of the house. A large ransom was demanded for his release, and the whole clan impoverished itself to raise the money, yet when this was handed over, they merely received the information that his body would be found in a certain well, and so it proved to be.

There had, moreover, been trouble lately in Kanchow, which clearly showed us the active opposition of enemies. The Kanchow Christian farmers had not sown any opium, and so many had registered as enquirers as to cause a positive difficulty to the Local Official in the raising of the twenty-four-thousand-dollar opium tax, at which sum the crop under his control had been assessed. These wheat-growing farmers did not place themselves in a position of financial advantage, as the value of the opium crop, even allowing for the tax, was almost five times that produced by grain. As friction increased, the local tax-gatherer determined to wreak vengeance on the whole Christian community, and thus the plan of revenge was laid with a craft and subtlety such as is difficult for the Westerner to grasp. An old man, seventy years of age, so poor as to be nearly starving, was secretly approached with the offer of

Geography of the Chinese Empire, 1908, believes there are 500,000 inhabitants; Filchner, Bilder aus Kansu, 1912: 300,000-400,000 inhabitants. The high figures are improbable if only because, according to the census of 1910, all of Kansu has only about 4,000,000 inhabitants and according to the census of 1831 the whole district had only 468,000 souls. 361

Lanchow fu's chief source of revenue is its tobacco industry. The so-called Lanchow schui yen, that is, the water-pipe tobacco which is greenish in color, bites the tongue and is very finely cut, almost pulverized for the trade, is manufactured here. The Chinese value it very highly and it has for years been shipped far south, to Szechwan and the Yangtze Valley. On the outskirts of the city, in fields irrigated by means of large wooden water wheels (Plate XXXI), practically only tobacco is raised. (3) It is a species that I did not see 249 439

3. Besides tobacco, some rice and cotton, poppies, wheat, etc., were planted; only on the Hwang Ho bank and on the islands did groves of pears and peaches, and jujubes and grapes cover a large area.

farther south, with broad, thick, dark green and shiny leaves. In the fall the plants are very carefully pulled out of the ground and dried under straw coverings so that they keep their green color. There are about 20 large hang (manufactories) besides 70 small ones. In these all kinds of other ingredients are added to the tobacco and with the addition of a great deal of hung ma (linseed oil) the leaves are hammered together and pressed into cubes one to two cubic meters in size. At certain times one sees strong workmen everywhere along the streets working in 16-hour shifts, cutting up such cubes with a long plane. The commercial value in the city alone was 2,000,000-3,000,000 marks.

For years there was also a mechanical cloth-weaving industry in Lanchow fu, which had been established in the '70s by the great viceroy Tso ts'ung /152/ and was run by four Germans. But the Chinese officials who supervised it stole so much that it was given up as unprofitable more than 20 years ago. 288

Because of its location the city is, of course, also a center of transit trade. Wooden rafts consisting of several layers of beams are built here on the Hwang Ho out of wood from Tao tschou. Several 501

and a few oil lamps in the main street. A dao tai li had made himself very unpopular with the population two years before because he wanted to force them to sweep the streets and because he numbered the houses. He aroused superstitious fear in doing so and it almost came to open rebellion. 178

Following the broad fertile valley of the Hsi Ho, one travels from Tsinchow at first for a few hours between rice fields and persimmon trees beneath which poppies are grown - Tsinchow was, before the war on opium, /327/ the center of opium-growing. In the afternoon we crossed over in a ferry to the northern shore of the Wei Ho (1,120 meters above sea level). Only a poor foot-path follows the course of the Wei River, and this serves the small amount of local traffic. The main road, a mule track leads over Tsing schui hsien with about 3,000 inhabitants (1) and 15 li from there to the east I 487 [349]

1. A day's journey farther to the north is the important and busy spot of Tschwang kia tschwan under the jurisdiction of the Tsing schui mandarin, in which only Hui hui live and in which the chief ahun of the entire region has his residence.

In the Tsing schui district I saw for the last time a veiled Chinese woman. The custom that a young woman wears a black face veil in the first years of her marriage if she shows herself in public, is as frequent in the district of Tsinchow as in that of Hsining fu. [56]

came out of the loess-covered clay mountains of the Tsinchow basin into granite and entered a tangled and lonely wooded mountain range which is connected with the Liu pan Shan and the mountain of Kung dung Shan (40 li southwest of Ping liang fu) to which pilgrimages are made. We soon lost our way completely in the ravines, had a wet bivouac in the woods and did not get to the large mule track and across the highest point on it, the Da kwan Shan pass (2,250 meters), for two days. From this high point we looked south across long, equally high ridges to the peaks, already snow-capped, of the Tsin lung range, while in the east we already saw the low-lying loess of the lower Wei Valley basin. I was now only a few hours from the commercial city of Lung tschou which is still 980 meters high, and soon one admires from below the mountain wall which extends in almost meridional direction from Tsin ling Shan to the Lo Shan, Niu tou Shan and Ala Shan and separates the present-day province of